

EARLY SUMMER A.D. 1988

# The Anglican Digest



WELCOME DIOCESE OF LOUISIANA

## CONTENTS

Editor's Notes and Covers	4
Mission of the Church	5
The New Temple	8
Up in the Air but Still Alive and Well!	10
The Great Apostles	14
The Lambeth Themes	16
Going to Church in the Summertime	22
Christian Unity	25
More Pressing Matters	29
Thy Mission High Fulfilling	31
The Constitution and the Church	35

### DEPARTMENTS:

The Anglican Bookstore (53), Hillspeaking (40),  
 By Will and Deed (41), Miter Box (42),  
 We Recommend (45), Deaths (47),  
 And In All Places (49),

ISSN 0003-3278

Vol. 30, No. 3

### THE ANGLICAN DIGEST

The Rt Rev Michael Marshall, Episcopal Director  
 The Rev H.L. Foland, Founder

The Rev C. Frederick Barbee, Editor

Tad D. Orr, Art Director

*The Anglican Digest* is published bimonthly by SPEAK, the Society for Promoting and Encouraging the Arts and Knowledge (of the Church) at Eureka Springs, Arkansas. Board of Trustees: Chairman, The Rev Edward L. Salmon Jr, St Louis, Missouri; Vice-Chairman, Mr Kenneth H. Castleberry, Eureka Springs, Arkansas; The Rt Rev Maurice M. Benitez, Bishop of Texas; Dr Arthur Ben Chitty, Sewanee, Tennessee; The Rev Canon James P. DeWolfe Jr, Fort Worth, Texas; The Rt Rev Reginald Hollis, Lord Bishop of Montreal; Mr Ralph E. Lee, Sumter, South Carolina; Mr Oscar T. Leverenz, Fayetteville, Arkansas; The Ven Richard F. Milwee, Little Rock, Arkansas; and The Rt Rev William C. Wantland, Bishop of Eau Claire. Secretary-Treasurer: Capt W.R. Swindells, Hillspeak.

Editorial Offices: P.O. Box 11887, St Louis, MO 63105

Business and Advertising Offices: Hillspeak, Eureka Springs, AR 72632-9705

*The Anglican Digest* is sent to anyone who desires to receive it. TAD is supported solely by contributions and a limited number of advertisements of organizations which, like TAD, seek to serve the Church. We would appreciate a contribution of \$10 a year. Opinions expressed in articles in *The Anglican Digest* are those of the authors and do not necessarily represent those of its Board of Trustees.

# The Anglican Digest

*A miscellany reflecting the words and work of  
the faithful throughout the Anglican Communion.*

IN 1867, under pressure from American and Canadian bishops, and with ecclesiastical problems looming large, Archbishop Longley, the Archbishop of Canterbury, somewhat reluctantly summoned the first Lambeth Conference. A total of seventy-six bishops attended— all with white faces. On July 17, 1988, over five hundred bishops from five continents will converge upon the little city of Canterbury, England, for the opening service of the twelfth Lambeth Conference. Most of the faces will not be white.

That colorful gathering, after the splendid opening service gathered around the Chair of St Augustine, will then disperse to reconvene at Kent University where they will spend three weeks reflecting upon the problems, opportunities and responsibilities of a worldwide communion.

Although simultaneous translation in five languages will help to draw the bishops of very varying languages and cultures closer together, diversity and differences of all kinds will be strongly in evidence, even while seeking a dynamic unity of Spirit.

As at the first Pentecost, may God grant to our communion of churches an ever-deepening unity within our vast diversity. Only so can we more effectively mirror back to our torn and divided world the glorious freedom of the children of God.

— The Rt Rev Michael Marshall



# Editor's Notes

Dear TAD Family:

God in Three Persons: *The Holy Trinity*, a fifteenth-century icon by the Russian monk Andrei Rublev graces the front cover. The icon represents the three angels who visited Abraham and Sarah at Mamre (Genesis 18) as an Old Testament foreshadowing of the Trinity. The angels are, from left to right, types of the Father, the Son, and the Holy Spirit.

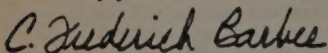
With the coming of Trinity Sunday and summer, many of you are looking forward to a time of rest and refreshment. Others will be including travel as part of their summer plans. Be sure to honor your "bounden duty" to worship God every Sunday in His Church while on vacation. One advantage of belonging to a world-wide communion is that there are Anglican churches everywhere and you will find a warm welcome awaiting you from your fellow church members. Ask your rector to provide the names and addresses of congregations in the areas you plan to visit.

TAD will be traveling this summer, as well. If you are going to General Convention, be sure to stop by the Hillspeak booth which will feature TAD and the Episcopal Book Club, and introduce yourself. We would love to meet you. In addition, we shall be representing our readers at the Lambeth Conference and will bring you first-hand reports of that historic meeting.

With this issue, we welcome the 22,000 clergy and people of the Diocese of Louisiana, together with their bishop, the Rt Rev James Barrow Brown. This diocese was formed in 1841 by the Rt Rev Leonidas Polk, the famed "fighting bishop" of the Confederacy. And it boasts a Cathedral to which you can "take a street-car to the door."

We trust all of you will enjoy reading this issue of TAD as much as we have enjoyed putting it together for you.

Faithfully yours,



The Rev C. Frederick Barbee, St Louis

# Mission of the Church

RECENTLY, we held a Clergy Conference in Southern Africa. In a spirit of openness and of fellowship (something I always believe to be unique to this diocese), we listened to Dr Nolan van Rensburg, a virologist, on the grim subject of AIDS. We looked at the ordination of women and then discussed the future mission of the Church, not only as a preparation for "taking the diocese to Lambeth" but also to look positively at the Church in this diocese as hopefully the worst and last vestiges of apartheid are finally dismantled.

In a series of nine addresses on Mission and Evangelism one thing kept coming back, again and again. Clearly there is a deepening crisis within the Church about its mission.

Were we to confine this crisis of ministry to the geographical area of Southern Africa we could always blame it all on the confusion and tension created by racism. But it is a cosmic problem and the real cause of this crisis can only be the way the Church has chosen

new models for the Sacred Ministry. Throughout the world many courageous Churchmen have seen the ministry as "moving things politically." In a highly motivated and sometimes relentless drive against injustice and oppression they have earned a rightful place in the company of the world's liberators, but perhaps not such a comfortable place amongst the world's peacemakers.

Other Churchmen have embraced a passion for the organizational life of the Church and have led us through patterns of sensitivity courses, thrusts towards contextualization, analysis and an insistence that we take our cues from the business world with all its techniques. Bishops are given "job descriptions" and there comes a point at which a priest can so easily become identified with a political party or an ideology, or a cause, that we see him bearing responsibility for a constituency rather than a Pastoral Charge. In the meanwhile the faithful become confused and unhappy. The Church's minis-

try today, they declare, would surely have been unthinkable in the New Testament Church.

It is to be said that running closely alongside these new models is another model with the mushrooming of perverse neo-Christian sects everywhere. Members of the Church, wearied by the worldly and monotonous agendas of the highest ecclesiastical courts, are all too easily drawn into the warmth and the deeply personal interest of the group, regardless of its standing with the historic Faith. The Roman Catholic Church produces a great man like Hans Kung and then chastises him. Why? Because after a voluminous study of ministry he virtually quits with a comment that ministry is "leadership". Is that really all it is? Or has he like so many others lost sight of the real identity of priesthood?

We really have entered a dark age of tumult and turmoil and the very fact that one of the most important ecumenical organizations in our own country has opted for violent means to crush apartheid is extremely unnerving. The Church faces a huge crisis of identity and it is tending to wade into a dead sea of synthetic ministry. In a film produced as an introduction to

Lambeth 1988 we were, as bishops and clergy, presented with a series of themes that will constitute the main business of the Conference. It was a good video and well produced, but what few people seemed to realize was the fact that the Lord of the Church, Jesus of Nazareth, was hardly mentioned. What a contrast the Church of St Paul, St John, St Clement or St Ignatius! Are we in danger of seeing our ministry by men rather than by God the Father through the Risen Christ?

I received a visit from a bright young man recently. He was as confused as he was bothered by the "secularization" of the Church as he called it. Carefully selected to play a "church" part in areas of social concern and justice, he anguished over the virtual disappearance of the daily Services, the absence of a healing ministry, the haphazard approach to confession and absolution, the use of the pulpit for trite Sunday School lesson type sermons or a political harangue, the continuous absence of his rector on socio-political errands, and the fact that he had never once had the opportunity of welcoming the rector into his home. Indeed his only contact with him had been a telephone call



to invite him to attend an interesting discussion on the 'End Con-  
 scription Campaign'! Another  
 visitor spent time justifying his at-  
 tendance at Roman Catholic serv-  
 ices whilst asserting his loyalty  
 and love for the Anglican Church.  
 As Robert Terwilliger would have  
 perhaps put it as far back as 1974:  
 people want one thing from their  
 priest — the ministry of prayer and  
 blessing. They don't want the  
 priest as such, they want Christ.  
 To be a pastor is, of course, from  
 time to time to admonish, soothe,  
 comfort and chastise, but his pri-  
 mary task is to present Jesus. One  
 bishop of the province removed his  
 episcopal coat of arms from his let-  
 terheads and replaced it with a tiny  
 drawing of Jesus washing the dis-  
 ciples' feet. Sometimes we need  
 to see this picture as a model for

our own ministry. But, please  
 God, we shall first see Jesus wash-  
 ing the feet and understand the sig-  
 nificance of the great God of the  
 Universe, the Transcendent God,  
 the Creator stooping to become  
 completely one with the crown of  
 His creation in Jesus. We can  
 wash people's feet in a hundred  
 different ways in our longing to  
 serve and to be sensitive to the  
 needs of God's people, but unless  
 it is undertaken in the Gospel  
 Spirit of Jesus' washing, it avails  
 nothing.

God's presence with the  
 Church surely manifests itself in  
 the Apostolic Ministry. Only when  
 we forget this or busily overlook it  
 do we find crisis and idolatry.

—The Rt Rev Thomas  
 Bloemfontein, *The Diocesan Link*,  
 Bloemfontein, Southern Africa

### What's an Anthem?

When a man from the country returned from a visit to the city, he  
 told his wife, Mary, that he had gone to church and that the choir  
 had sung an anthem. Mary asked, "What's an anthem?" Her hus-  
 band replied, "Well, it's like this. If I said, 'Mary, the cows are in  
 the corn,' that would be like a hymn. But if I said, 'Oh, Mary!  
 Mary! Mary! The cows are in the corn, the Jersey cow, the Ayrshire  
 cow, the Muley cow, all the cows, all the cows, the cows, the cows,  
 the cows are in the corn, the corn, the corn,' then that would be an  
 anthem!"

—*Vox Pop*, Church of the Ascension, Windsor, Ontario.

# Soul of Church at Stake, Says Professor Philip Turner

“THERE IS A STRUGGLE going on for the soul of our Church. While the battle is currently focused on the Church’s response to changing sexual ethics which gain easy and immediate headlines, the war is really over a far more basic and important question than just the resolution of these issues. It is a question of identity: What kind of Church are we to be?”

This is the question Dr Philip Turner, systematic ethicist and professor at General Theological Seminary, posed at a symposium held at the seminary early in March. Initially presented as the first of the Sweeny Lectures at Christ Church, Grosse Pointe, Michigan, his paper, repeated at General Seminary at the behest of a group of students, is the first serious response to the Newark Report on sexuality and sexual ethics.

Woven deep within the fabric of our tradition, said Turner, is our understanding that we Episcopalians have functioned as the de facto established Church of the nation. Along with other mainline

churches, but more than any of them, the Episcopal Church has always understood its role in society to be that of moral arbiter, to be the Church which sets the moral tone for the country.

But things have changed. Episcopalians, he said, now find themselves in a Church whose moral teaching is directly opposed by the more dominant moral standards set by society and the state. Accustomed to having their standards echoed by the culture, and with public standards of sexual conduct at such variance with the Church’s standards, Episcopalians, Turner said, don’t know what to do. Because this gap has appeared and continues to widen, “we no longer know who we are as a Church and are floundering in search of an identity.”

Turner’s paper, entitled “Limited Engagements, Sexual Ethics, and the Battle for the Soul of the Episcopal Church,” sketches the most common proposal of Episcopal identity currently in fashion: since the Episcopal Church is no longer able to set the moral tone



for the nation, it can do the next best thing—it can be the Church for everybody. Rather than being the religious and moral teacher promoting the unity of a nation, the Episcopal Church can become the Church that includes the diversity of that nation. “If we can’t be a national Church that maintains moral consensus, at least we can be an inclusive one that affirms all the differences.” And so the argument goes: the Church should change its moral teaching to reflect what seems to be the highest ideals in the diversity of American society.

The Newark Report suggests, Turner noted, three reasons for doing this. First, sexual permissiveness is now the norm, and if the Church is going to be relevant to society, then it must accommodate itself to where the people are. Second, the culture, through the benefit of the life sciences, is better informed about these matters than the narrow limitations of Scripture and tradition. And third, excluding people at any level on the basis of life style is punitive, not pastoral.

Expressing appreciation for the voice of Bishop John Spong of Newark, who has raised the subject of changing sexual ethics so force-

fully for so many, Turner then steered his tightly reasoned essay through the deep waters of desire, love, and marriage. In citing New Testament examples of a Church which offered an alternative to the pagan culture that surrounded and outnumbered it and by developing a theology of love and chastity that is not limited, temporary, or situational, he systematically dismantled the arguments for accommodation to the culture and arrived at a conclusion that argues that the Church’s traditional moral teachings must not be abandoned.

Turner concluded by asking the packed auditorium, “What kind of Church are we to be?”

Turner said the question which lies beneath all the other questions being asked is: “Will the Episcopal Church accommodate itself to the culture around it and look to society to find out what it should believe, or does the Church have the necessary love and courage to offer, through its teaching and the examples of the lives of its members, standards of behavior and belief to a society we no longer control?”

The questions which followed Turner’s presentation reflected the wide diversity of the audience and of the Church. Some people were

clearly excited finally to hear a serious theological response to reports which have made recent headlines. Others posed sharply critical questions which charged the essay with circular reasoning.

Consensus came, however, with the acknowledgement that at last the real questions which underlie the Church's debate have been

drawn into clear focus and will not be resolved by a vote at General Convention, but by the hard work of developing a theology of the church which clearly answers the basic question: "What kind of Church are we to be?"

—The Rev David L. James, St Paul's Church, Westfield, New Jersey, in *The Episcopalian*



*Christ  
Church  
Cathedral*

# Christ Church Cathedral: Up in the Air but Still Alive and Well!

CHRIST CHURCH CATHEDRAL, in the heart of downtown Montreal, has been pointed to, gaped at and discussed by thousands of Montrealers morning, noon and night. Resembling a giant ship in dry-dock, passers-by have been arrested by the church's "floating" appearance; some have even been heard to say, "You wouldn't catch me going in there!" Sidewalk superintendents have been numerous and eloquent, explaining their accurate and not-so-accurate engineering ideas to anyone who will listen.

The focus of this attention is the Cathedral-on-stilts, as it has come to be called, showing the underground excavations which reveal the new foundations constructed as part of a multi-million dollar office and retail development project.

The Cathedral was completed in 1859 based on the design of Frank Wills who also designed Christ Church Cathedral, Fredericton. Architecturally it has always

been regarded as a fine example of the English neo-gothic but its engineering design was not in the same league. From its completion the heavy central tower started to sink into the soft ground on which the foundations were built and by the 1920s the spire was leaning four feet to the south. There was a landmark lawsuit as a result of the early foundation problems (*Wardle vs Bethune*) often quoted in connection with Article 1688 of the Quebec Civil Code. In 1927 the stone steeple, weighing 3.5 million pounds, had to be removed. It was not until 1940 that a replica steeple made entirely of aluminum was erected as an anonymous gift.

The current project comprises the building of a 34-story office tower immediately to the north of the Cathedral including a single parking level and two retail levels below the Cathedral, its grounds and two neighboring streets and connected to Eaton's and The Bay department stores. There is also a 10,000 square foot mezzanine floor



sandwiched between the Cathedral floor and the ceiling of the first retail level. This will be occupied by the Canadian Bible Society, the Cathedral, and the Diocesan Bookroom which is part of the Anglican Diocese.

Thirty-three hollow cylindrical steel piles or caissons were driven down to bedrock around the Cathed-



edral walls and under the central tower. The contractor lowered steel reinforcement cages into the caissons and filled them with concrete to create a column on which the Cathedral was supported.

The trickiest part of the operation was underpinning the tower. This meant carefully exca-

vating by hand and chipping into the massive concrete foundations placed in 1939 to stabilize the original foundations and enable erection of the new aluminum spire which considerably reduced the weight on the Cathedral tower. Jacks were inserted during excavation and finally two massive concrete beams each 14' wide, 46' long and 5' deep were poured spanning across the pairs of caissons at each corner of the Cathedral crossing.

The Cathedral was carefully monitored for movement and excess vibrations throughout the whole operation. In addition, the stained glass windows were surveyed and will be checked again once the main construction is completed. The main damage done during the underpinning was the smashing of one of the nave's stained glass windows when a clam shell bucket, used to excavate inside on the caissons, struck the edge and ricocheted through the window and into the Cathedral, narrowly missing the verger who had been standing there 30 seconds before.

The development has not been without criticism: fears of our 128-year-old Cathedral being dwarfed by a 34-story office tower came from people within and be-

yond the Cathedral Community; that with the underground retail development the Cathedral was being too commercial or greedy, was suggested, but usually by people not connected to the Cathedral. And of course there have been a few rumblings about the disruption of the surrounding green spaces and the inevitable breakdowns of electricity, heat, water and telephones during the excavation process.

But few can deny that the office tower is a stunning backdrop to the Cathedral. Instead of dwarfing the Cathedral, the spire and steeple have emerged 'larger than life' through the reflection of the tower's warm and coppertoned glass facade.

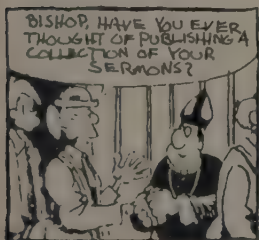
Greedy? Not if one knows that

maintaining a building of the Cathedral's size is a wearying budgetary ritual faced annually by the treasurers and wardens, and that ministering to increasing numbers requires improved financial resources. The underground retail development will give us an ongoing annual income of a large sum of money. But a large sum of money is needed, not only to continue what we are already doing, at escalating costs, but to enlarge our mission horizons wisely, enabling us to be a strong and caring place of worship where we preach and practice the Gospel of our Lord Jesus Christ according to the Anglican tradition.

—Carolyn Roper and Duncan Shaddick, Christ Church Cathedral, Montreal

---

## "THE BISHOP"



—with apologies to *KUDZU*

# The Great Apostles



“WE HEAR upon the sodden floor below the boarhound and the boar, pursue their pattern as before, But reconciled among the stars”. This is the way T. S. Eliot describes one of the facts of human experience in the course of his *Four Quartets*. It is a classic statement. For it does indeed seem that conflict is built into us and into our experienced world.

Even when the nations of the earth enjoy one of their uneasy moments of relative calm there may be no peace in the Church, no peace in our hearts, and no peace in our homes. We know the will of God is for peace. And yet in the Christian story the message of the great archangel was followed by the massacre of innocent children. God speaks to us of peace, and we make ready for battle upon our sodden floor, the “blood-dimmed tide” continuing in spate.

Nowhere is this tendency more to be observed than in our sight of the Church. We read Dante and we see a whole society deranged: greedy rulers, violent people, corrupt ecclesiastics; heresy, schism, war, cupidity, inhuman evil. Ruler after ruler ends up in the inferno, burnt in fiery tombs, or themselves become a tongue of devouring flame. Pope after pope follows each other head down in an incandescent tunnel. Cardinals lie buried in ice. The concupiscent whirl in cold winds and the unnatural run on burning sands. The Church and State in Dante’s time were the boarhound and the boar, and the pattern of their warfare was hideous.

We have become not less corrupt, but more sophisticated in acquiescing in corruption. Perhaps we have come so much to expect it that we are past being shocked by it. The measure of our failure to



acknowledge the disease, particularly in the Church, is the silliness of our suggested remedies: for example, the scheme of bureaucratic reorganization of the various Christian institutions into a religious superconglomerate, the thing proposed to us by the infamous Consultation on Church Union (COCU). It is inane and would prove impotent and squalid.

When we look at the early Church we are tempted to rest in what we know of its accomplishment. We see the beginning of Christendom, and the inauguration of the missionary spread of the Gospel throughout the known world. We forget the tumult. The pattern of the early Church was marked, as anything of so great energy always is marked, with dissension, disagreement, argument, and strife. Nowhere is this better illustrated than in the lives of St Peter and St Paul.

In their lifetime, like the boarhound and the boar, their pattern was disagreement and contention. Their temperaments were radically dissimilar. St Paul was a highly educated, disputatious, aristocratic Pharisee. St Peter was of a humbler and more practical origin and disposition. Even though St Paul was doubtless on the "right side"

of most of their arguments, he is often unpleasantly and proudly right, and our sympathies remain with good St Peter. St Peter lacked St Paul's disputatious, restless, and exotic mind. He did not have a taste for argument, nor did he share St Paul's driving, single-minded passions. St Peter was slower, steadier. It took him time to see things and understand them. But once he grasped them he was indeed the rock. If St Paul was the genius of the early Church, and indeed he was, he was also eccentric, as such very gifted people often are. If St Paul was the genius, St Peter was the anchor of the first Christian generation.

Some years ago Martin Thornton wrote a book about the Church, her life and mission in the world. He called it *The Rock and The River*. On the one hand the Church stands for the solid ground of changeless truth, to which we cling, under which we shelter, upon which we rest. On the other hand the Church stands for the river of life, never the same, ever flowing and changing course, making things fresh and finding new ways.

—The Rev William H. Ralston, Jr.,  
*The Parish Paper*, St John's Church, Savannah, Georgia

# The Lambeth Themes



## THE LAMBETH CONFERENCE 1988

The Twelfth Lambeth Conference will be held at the University of Kent at Canterbury, July 16 - August 7, 1988. The four general themes of the conference are: *Mission and Ministry*; *Dogmatic and Pastoral Concerns*; *Ecumenical Relations*; and *Christianity and the Social Order*.

The Archbishop of Canterbury requested that bishops "bring their dioceses to Lambeth" by encouraging consultations to represent the views of a cross-section of their people. Subsequently, the conference chairmen and vice chairmen wrote to each diocesan bishop suggesting issues that might be addressed. In this and the next issue of *The Anglican Digest* we shall continue to present a commentary by one of the bishops who chairs or co-chairs that particular committee.

### III. ECUMENICAL RELATIONS

In an exclusive commentary to *The Anglican Digest*, the Most Rev Michael Peers, Primate of Canada, made the following remarks:

THE ECUMENICAL agenda of Lambeth 1988 is crowded and complex, but in the midst of that complexity we pray that it will be possible to discern the leadership of the Spirit in our church in this age.

Lambeth will be confronted with ecumenical activity in many directions. There are formal bilateral dialogues with churches at a world-wide level; there are unity discussions at a regional level; there are countless examples of local ecumenical cooperation; there are new issues raised which create further ecumenical dilemmas. And hovering over all this activity the question of the purpose of God as the disciples of Jesus pray and work for the fulfillment of his prayer for His people "that all may be one."

Undoubtedly, there will be major attention paid inside and outside the church to the discussions at Lambeth about the response to the Anglican-Roman Catholic International Commission *Final Report*. Because these discussions have been going on for twenty

years, the attention of many Christians, as well as of the media, will be focused on this issue. The task of the Lambeth Conference is to formulate a response based on the resolutions and decisions of the Provinces of the Anglican Communion to the *Final Report*. The nature of Anglicanism, with its independent Provinces, makes the formulation of the Anglican response a complex and delicate task, whereas the Roman Catholic response will be formulated and pronounced by one authority, the Bishop of Rome.

The high profile of the Anglican-Roman Catholic discussions, however, must not obscure the fact that other discussions have been proceeding throughout the decade since the last Lambeth Conference.

At Lambeth 1978 there was strong objection taken by Orthodox observers to the action of several Provinces in the Communion in the ordination of women to the priesthood, and it appeared for a while that the Anglican-Orthodox discussions might be jeopardized. However, the Anglican-Orthodox



Joint Doctrinal Discussions have continued since that time and have produced in 1984 a second agreed statement. Although many parts of the Anglican Communion live without significant contact with the Orthodox tradition, the steps that are being taken in the Anglican-Orthodox discussions are important aspects of bridge-building across a division in Christianity which has existed for almost a thousand years.

There has been remarkable growth and development in the last fifteen years in convergence between the Anglican and Lutheran communions. At one time Anglican-Lutheran dialogue consisted largely in discussions between the Church of England and the Churches of Scandinavia, but in recent years the spread of both Communion throughout the world has brought Anglicans and Lutherans together in places where they share a common culture. In such provinces as Canada, the USA, and Tanzania, for example, there are many examples of cooperation and integrated church life which have enabled theological and sacramental discussions to take place. A growing convergence in liturgy between the two traditions in North America, for instance, has helped

many members of both churches feel at home in the worship tradition of the other to the extent that they begin to ask serious questions about the necessity of our being divided. The action of the Lutheran and Anglican Churches in the USA in establishing interim Eucharistic sharing has been very important for the whole communion.

Discussions with the churches of Reformed tradition have been taking place at a world-wide level throughout the last decade and a report on that discussion will be before the Lambeth bishops. Although it does not have the same specific recommendations to make as the reports of some of the other dialogues, it raises questions about the goal of unity and the nature of the unity we seek that are important not only for this dialogue but for all other such discussions.

In recent years, relations with the oriental Orthodox churches of the Middle East have been strengthened. Although there is no formal report of these discussions before Lambeth, the oriental Orthodox, situated as they are in the turmoil of the eastern Mediterranean, need our fellowship and concern.

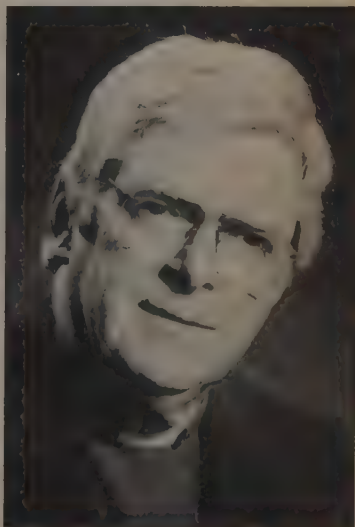
Since the last Lambeth Confer-

ence, the Faith and Order Commission of the World Council of Churches has produced the monumental work *Baptism, Eucharist and Ministry*. The long term implications of the convergence represented in this document, as well as the questions it poses to Christians everywhere in the world are far-reaching indeed. Many of the Provinces of the Anglican Communion have discussed this document and, although the Lambeth Conference is not a member body of the WCC, its comments on the *Baptism, Eucharist and Ministry* document will be significant for the ecumenical movement world wide.

The Anglican Consultative Council, as well as the ecumenical officers of the communion, have recognized the importance of the growth of new churches around the world. These churches pose a challenge to the ecumenical enterprise, and it becomes more urgent with each passing year to work at relations between ourselves and the churches of such diverse traditions as Pentecostal and African Independent. Some of the independent churches work at establishing relationships with other Christian bodies, while many consider that the ecumenical enterprise

in itself is not a significant undertaking compared with the needs of the church to engage in evangelism and conversion.

One of the most important aspects of the Lambeth Conference is the opportunity it provides for



*The Most Rev Michael Peers*

each bishop to tell the story of the church in his diocese or region. Catching the flavor of the local church in different parts of the world is an illuminating experience for participants at a Lambeth Conference. It will be especially true this time as the Archbishop of

Canterbury has asked each bishop to bring his diocese to Lambeth. Understanding the diversity in ecumenical situations around the world is important. The pre-Lambeth Consultation for the provinces of the Western Hemisphere used the phrase "ecumenical relations with Roman Catholics are very different in Tegucigalpa and Toronto." This is a way of saying that ecumenical activity is often dependent on the local circumstances, so that in one society where one church dominates the horizon relations can be more difficult than in a society where churches consider each other to be on a more equal footing.

The fact, however, that there are fewer such local plans for formal union than at any time in the last forty years seems to be a sign of a significant change in the direction which the church perceives the Spirit leading her. If formal unions of churches appear not to be the way the Spirit is leading the Church, what then are the signs of God's direction for us? Lambeth will be called on to look seriously at both the world wide dialogues and the local ecumenical experiences to discern the signs of direction for the years ahead. What are the implications for our life as a

church of the "unity by stages" principle in the ARCIC Dialogue? What are the implications for our own life as a church of the acceptance of diversity which so many of the ecumenical discussions press upon us? What is the message for us in the myriad instances around the world of grassroot cooperation between churches at local or national levels as they grapple with the issues of the society around them? What is the message for theologians and church leaders when increasing numbers of lay people in all churches experience a sense of being at home as they participate in the worship of other churches, and are moved to behave as if a greater degree of sacramental communion existed than is actually the case?

All of these questions which arise out of the manifold ecumenical activities in which Anglicans are involved around the world will need to be pondered carefully at Lambeth so that a sense of the direction of the Spirit may, we pray, become evident as the bishops meet one another, study and reflect together, and, most important of all, worship and pray in the name of the Lord whose abiding and eternal will for His followers is "that they all may be one."



# The 25 Largest Episcopal Parishes

Atlanta, Georgia	St Philip's Cathedral
Dallas, Texas	St Michael and All Angels
Houston, Texas	St John the Divine
Houston, Texas	St Martin's Church
Brooklyn, New York	St Mark's Church
Dallas, Texas	Church of the Incarnation
Denver, Colorado	St John's Cathedral
Westfield, New Jersey	St Paul's Church
Greenville, South Carolina	Christ Church
Houston, Texas	St Christopher's Church
Miami, Florida	St Thomas' Church
Columbia, South Carolina	Trinity Church
Detroit, Michigan	Christ, Bloomfield Hills
New Orleans, Louisiana	Trinity Church
Tucson, Arizona	St Philip's-in-the-Hills
Philadelphia, Pennsylvania	St Thomas' Church
Darien, Connecticut	St Luke's Church
Beverly Hills, California	All Saints' Church
Birmingham, Alabama	Cathedral of the Advent
Pasadena, California	All Saints' Church
San Antonio, Texas	Christ Church
St Louis, Missouri	St Michael and St George
New York City, New York	St Bartholomew's Church
Charlotte, North Carolina	Christ Church
Shreveport, Louisiana	St Mark's Church

— The Episcopal Church Annual

# Going to Church in the Summertime

I LOVE GOING to church in the summertime. Our church in Vineyard Haven is wooden, white, and mildly Gothic. It sits on a quiet corner just off Main Street and the harbor can be seen through the trees. The harbor, where the ferry boats come, is full of happy smiles, bicycles, dogs and children coming to a place of joy.

To the Eucharist come some of these ferry riders, but mostly Rite Oners, year-rounders, retired clergy. John Burgess, retired bishop of Massachusetts is there, and Frank Sayre, former dean of Washington Cathedral. And I usually see a New Yorker or two as well.

I go in and, in Episcopal fashion, sit in the middle of the nave except when I am late and, embarrassed, have to go to the front pew to find a seat. The church is painted white within as well as without. The windows are small, ruby and blue stained glass. The altar is simple. The ambience is free, sunny, open.

After the rough and tumble of beach and tennis court, boating

and golf, gardening and guests, it is nice to be quiet, nice to make connection with the holy place, the symbols, the memories of other Eucharists. Say what you like about mountain tops, woods, sunsets and golf courses, Church is the place I find it easiest to pray.

I kneel down, sign the Cross: a sense of relief and peace flows over me. No words, just a mind-set, a feeling of love, going and coming between the Wonder of Being and myself. And then, more personally, the sense of Jesus' presence, the comforting glow of the light before the Sacrament. Maybe a special thanksgiving, gnawing wrong, a sorrow, is part of our conversations. And, important to remember, the sins of the week, examined, confessed, much ready to be forgiven.

Sitting down now, I can read the collect and lessons for the day. I wish every parish would provide the lessons in the service leaflet. It helps in absorbing the spoken word and is there for reference in the sermon, and can be brought home for further contemplation. I think, or meditate as it were, on these les-

sons and wonder what the priest will say about them.

By now the church is full and I am roused from my thoughts by the rustle of people standing. The celebrant enters and the Eucharist begins to flow along its accustomed path: stately, beautiful in word and image. We are pulled into the current and although the river is familiar, new sights, new visions appear each time we make the voyage.

I like to take one or two persons with me whom I know to be hurting that week or who are facing a crisis. I like to remember them in the Prayers of the People and go forward with them to Communion.

Then, together with the people around me and my absent compan-

ions, I listen to the Word, affirm the rocks of faith, confess, receive forgiveness, offer as best I can the bits and pieces of my life and then kneel before the throne of glory as the risen Lord appears in perfect beauty. We walk slowly up to the altar rail to receive the touch of his most personal love, kneeling elbow to elbow, with friend or stranger: that small white bread, the cool touch of silver chalice, the taste of wine.

We come to the end, which is also the beginning of a week of the unknown with thanksgiving and blessing. We go forth, handshaking and greeting, into the summer sunshine.

—The Rt Rev Paul Moore, Jr.,  
Bishop of New York

## Shortened Services?

THE SECOND SUNDAY IN LENT

February 28, 1988

---

### THE ORDER FOR HOLY COMMUNION

*Hymnal*

*Prayer Book*

*Voluntary: Berceuse - Louis Vierne*

PROCESSIONAL (Silent)

483

OPENING HYMN: "Lord, dismiss us with thy blessing"

—A parish service leaflet



# The Eighth Commandment

*Thou shalt not steal.*

A YOUNG MAN pulls a ski mask over his head, pulls a gun out of his pocket, pulls up to a liquor store, and pulls a heist. The sun rises on a beautiful day, the working husband rolls out of bed having no fewer than four dreams about playing golf and calls in "sick" to the office in order to spend a day on the course. While mom is driving the carpool in the afternoon, the children are snacking and throwing their trash out the back of the station wagon.

These three incidents, without obvious correlation, are indeed related. The Eighth Commandment is the basic commandment on which the idea of private property rests. It is the protection which the diligent and prudent have against the idle and careless. The underlying conviction is "I have toiled to collect these possessions and you, who have been idle, must not rob me of the fruits of my industry."

The basic idea of the Eighth Commandment is simple, and it, like all others, rests on the First. God is God, and everything we have is a gift from Him. In His wisdom, God has granted to all men and women various things, and to take something that belongs to someone else is to violate God's plan, thus placing the thief in the position of God. But stealing is more involved than just taking things that don't belong to you.

Take some time today to examine your actions. Stop right now and think of some subtle ways that you have stolen something in the last twenty-four hours. Think of how respect for God or for others could have prevented that theft. And think about how respect will enter into your decision to steal the next time the occasion presents itself. And, after your examination, say a prayer for God's forgiveness.

*A sermon preached by the Rev Gary Fertig  
in St Thomas Church, New York City . . .*

# Christian Unity

THE BEST VACATION I ever had was exactly one year ago. I was in Venice and on this particular Christian Unity Sunday last year did what any sensible tourist would do: I went to the High Mass at St Mark's Basilica. The priest who celebrated the mass and preached the sermon (both in Italian), if his vestments and remarks were any indication, seemed blissfully unaware that Vatican II had ever happened. However, his sermon pleased me at the outset. Although I could not understand every word, I understood three specific words and I was glad to hear them: Catholic, Protestant, and Anglican. He went on to say how the pope had referred to the Anglican Church as a sister church and that pleased me, too. But all of a sudden, he concluded his sermon bluntly by saying that there would be no need for this Christian Unity Sunday if Protestants and Anglicans would just realize that the pope is the center of unity and place themselves obediently under his jurisdiction. That is most cer-

tainly one way to look at Christian unity, but it is not the way this preacher, loyal Anglican that he is, chooses to look at it.

I have a mighty task before me this morning for I feel compelled to plead with you, in the words of the Prayer Book, "*seriously* to lay to heart the great dangers we are in by our unhappy divisions."

On the official level, the work of reuniting the Anglican and Roman Catholic Churches, those that have most in common with each other, has slowed down considerably and in some places has even stopped completely.

If we try to draw an analogy between the work of reuniting the churches and the work of reconciling a friendship, I think we can see what is happening. We can all speak of the hard work, pain, frustration, and setbacks involved in reconciling a friendship. Jesus knows better than any of us about this and His Cross before you on the Altar in all its horror and glory bears witness to what He endured to reconcile us with our heavenly

Father. There has been a serious breach of charity on the part of both churches and just as it is in a troubled friendship, no one is blameless. The healing of the rift will take time and much hard work. Even though what we have in common is greater than what

***seriously to lay to  
heart the great  
dangers we are in by  
our unhappy  
divisions.***

separates us, there are still issues that "hinder us from godly union and concord" that cannot be dismissed lightly. People have fought and died for them and in some places continue to fight and to die. People are refused the Sacrament of the Altar because of them. People have been refused Holy Matrimony in their name. Sadly, there is still between us some hatred and prejudice that God needs to take away.

To those on the official level in this important work of reconciliation, our prayers for support must

be said and our words of thanks should go. God willing, an avenue of communication will always remain open; for that is a strong sign of hope for two estranged sisters.

But there is something else, and we need to muster the courage to confront it on this Christian Unity Sunday, something far more personal, something closer to home than Anglican—Roman Catholic relations, nothing less than the unity of our beloved Episcopal Church, a unity that is being threatened by some highly controversial and emotionally charged issues on which the Church has acted.

These potentially divisive issues, about which each one of us is most certainly entitled to have opinions, are very important because each one of them reflects a changing world and a changing Church striving to be faithful to Jesus Christ, the Lord of the Church, who "is the same yesterday, today and forever" as Scripture tells us. But I am afraid that we may have gone too far and by allowing the Church to become such an issue-oriented Church that we are dangerously close to forgetting that there is something more important which must never be forgotten.

Now let me take you into my confidence as I ask you to engage

in a little thinking exercise with me. To think, to apply reason to a situation, you know, is a very Anglican thing to do. When you stop to think about it, and ironic though it may be, the Roman Catholic Church and the Anglican Church do share one thing in common. Sad as I am to say it, it is a breach against the Catholicism they rightly claim as theirs. We all know from Sunday School, Confirmation Class, and the Catechism, that the word Catholic means Universal. Now think. Something Catholic, something Universal, is by nature bigger than I am. Something Catholic, something Universal, is bigger than you are. And so it stands to reason that something Catholic, something Universal, is by nature bigger than the controversial issues confronting the Church and bigger than any and all the emotionally charged opinions about them which we rightly hold.

Christ tells us plainly what that something bigger is in this morning's Gospel where we meet Christ praying earnestly to the Father for the unity of the Church He was sent to build.

Why? Why does Christ pray for unity? What is at stake? Nothing less than Christ's entire mis-

sion in the world, a mission that is now ours as the Church. Christ tells His Father this plainly and St John records it for us to remember. Christ starts by praying for his little band of disciples and then goes on to pray for us when He says to the Father, "I do not pray

**... the unity of our beloved Episcopal Church, a unity that is being threatened by some highly controversial and emotionally charged issues ...**

for these only but also for those who believe in me through their word that they may all be one . . . [Why?] so that the world may believe that thou hast sent me." (St John 17:20-21)

There is Christ's mission. There is the Church's mission in every age: to invite all men and women and children everywhere to believe in Jesus as the one sent by the Father, who has His origin in the Father, who speaks the words of the Father and does the will of the Father. What will hinder and hamper that mission? What may in



fact even prevent it from ever getting going? If we take Christ at His word, a divided Church will.

St Paul would be the first to tell us that this mission entails the work of evangelism. You are evangelists. You know, certainly better than I could ever hope to, those whose lives are without purpose, those who suffer from an intense loneliness, those who just cannot seem to make sense out of the things that happen to them, and crave the friendship you have with Jesus which comes from believing in Him, although they may be unable to name Him. And I am not speaking only of lapsed Protestants and annoyed Anglicans and disgruntled Roman Catholics, who have been turned off by something the officials of the Church have said or done and as a result, have ceased to worship, maybe even ceased to believe in, the Lord of the Church and the very life of the Church, which I dare say is bigger

than the officialdom is. I am speaking too of the countless number of people who walk by this place every day and have never heard of Jesus Christ; they need to know Him. And I am speaking too of those who could not care less about what happens here, along with those who are openly hostile to what does; they need to be won over to Jesus by the love, care, and compassion you can give them, along with the invitation to join you, as you walk along the way of friendship with Jesus, a way of living by believing, that brings the peace that only God can give.

Christ tells us plainly. St Paul bears witness to the truth that this is our mission and that it is in God's eyes what He expects of the Church He sent His Son to establish. Christ prays earnestly for the unity of the Church which must be maintained and restored if we are going to live up to a divine expectation.

## A Note to Lectors

I normally read the Scripture with a calm voice, trying to read it, as one old Scotsman put it, "as though I were listening to it and not as though I had written it."

—International Christian Digest

## More Pressing Matters

AT THE RISK of appearing naive or out of touch, the Church's present preoccupation with inclusive language seems to be at the expense of larger and more pressing issues and one which puts at risk real and even more obvious exclusions within the church body. While I don't say this question and scrutiny of inclusiveness is a non-issue, I suspect it is becoming just another of our social gods on the road to a larger henotheism (the belief in one god without denying the existence of others), a state from which our church has never been immune. These gods are the easy and popular excitements derived from a Western Civilization that is losing its nerve.

To one who has known poverty and sickness and adversity and ignorance personally, as well as seeing their manifestation in society, it is distressing to think of the Body of Christ relinquishing to the demands of a secular culture our historical responsibility to the

poor, the hungry and the sick — and our failure to see the face of Jesus in the faces of those on the streets, in ghettos, in broken families or in prisons — those whose ignorance and mannerisms and appearances may seem repulsive to a genteel church.

The God we profess, the One who continues to ask us, "but who do you say that I am?" will not judge us by our liturgy. This God looks on bemused, perhaps, as we manipulate our humanity, asking if the divine spark given each of us by God at birth is male or female in the urge to satisfy a need for universalism and to suppress uniqueness.

Is God, I ask, really interested in our devoting our energies to the blurring our God-given uniqueness as we press for the elimination of all gender references? I wonder if those who would tamper with the liturgy are not moved more by a need to surrender to cultural and social pressures, rather than by

truly feeling that God is saying to them, "Do this for the setting forth of My Glory."

I see Jesus on the Cross, denied and abandoned by His (male) disciples — except for beloved John, the only tears on the faces of the women below whose faith stood firm, I see the two Marys searching their hearts at the sepulchre, not knowing they would be the first to see their risen Lord and to carry His message to the disciples in hiding. I remember that God turned to Deborah to judge His people, and Jael, who slew His enemy, and Rahab who enabled His conquests. And as I delight in these manifestations of God's truth and His expressions of the uniqueness with which He empowered His people, I feel the shame that throughout history, men have denied women equality of expression and opportunity. But I also sense that women will be no more satisfied than men were with an equality that does not dominate.

I wonder if men and women who believe in a Uniqueness who

is unsearchable and unknowable, who is the end of our searching, will truly find satisfaction in absolute equality — in seeking just another god among the many gods that rise up between us and The One God. I suspect that equality in inclusiveness or whatever, is a chimerica, a fantasy — that it is unobtainable and not God's message, but a peril to our God-given individuality and that it might endanger our ultimate duty and privilege to witness to God.

And I confess I will feel a deprivation if the Church decides to neuter her liturgy and prayers. I suspect that some of the wonder and delight and mystery I feel in companionship with the words that have in their devotional majesty impelled us onward for over 400 years will be lost if those words are muted and shuffled about. And I worry that our energies are being needlessly diverted from more urgent concerns.

---

—Bill Stevens, *The Northeast*,  
Portland, Maine

## Authority

Roman Catholics look to the pope; Protestants to the Bible; and Episcopalians to their previous rector.

—Church of the Holy Trinity, Thermopolis, Wyoming

# *Thy Mission High Fulfilling*

## The Church of St Michael and St George St Louis

*Thy Mission High Fulfilling is an ongoing series about Episcopal missions and parishes which are deemed to have exemplary spiritual vitality based on these criteria: (1) high standards of worship encouraged and maintained; (2) Bible is taught faithfully and regularly; (3) strong lay leadership; (4) numerical growth; (5) commitment to Christian social service and missionary outreach. The series takes its name from Hymn 539 (1982), 261 (1940). Nominations are welcome. Write Editor, POB 11887, St Louis, MO 63105.*

“WHEN I CAME to St Louis two years ago, I thoroughly intended to visit all of the churches in the area before deciding which congregation to join. But, after a month here, I knew I was home.” This is a typical comment by one of the parishioners of the 2600 member Church of St Michael and St George

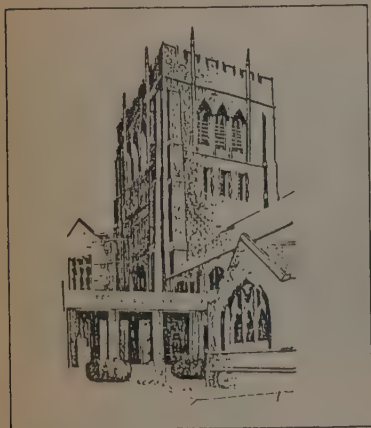
The clergy and people of the parish are able to create this sort of welcome for two reasons. First, because the church has programs which actively minister to every

aspect of each parishioner's life. Second, members of the congregation sincerely want to share the full and varied life of the church with anyone who walks through the door. It is this atmosphere as well as the specific programs described below which make the parish noteworthy.

The church stands on land that was originally part of the 1904 World's Fair grounds and is now in Clayton, the oldest suburb of St Louis. Thanks to the generous support of Miss Susan Mount, a



communicant of Trinity Church, New York City, funds for the original building and rectory were provided to the founding bishop, the Rt Rev Daniel Tuttle, for the Church of St Michael and All Angels in 1913. In appreciation of



her stewardship one of the parish guilds still carries her name. As the population of St Louis expanded westward, St Michael's grew rapidly. At the same time, the urban St George's Church declined and in 1928 was faced with the need to merge with another congregation. The year the merger was accomplished, St Michael's building was greatly enlarged and the combined congregation flowered. That growth continues today.

Since 1978, under the rectorship of the Rev Edward L. Salmon, Jr, membership has increased by 1100 persons, the Sunday school has more than doubled in size, and financial support by parishioners has increased 328%. A \$2 million addition has just been completed and the older part of the building brought up to first-rate condition. The new three-story granite building houses a new chapel seating 150, classrooms, offices, and a dramatically expanded library with departments for adults, youth, and children, as well as audio and video cassettes. The physical, numerical, and financial growth of the church has been more than equalled by its spiritual and outreach development. The members of the congregation participate in a wide range of worship, lay ministry, educational, and spiritual growth activities.

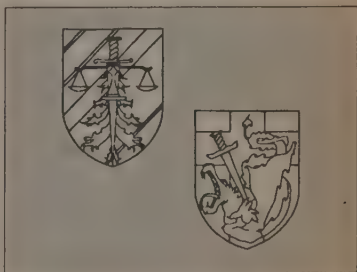
The worship of God is the center of St Michael's life. Careful attention to all details of the services make worship a solemn and joyous occasion. Under the direction of organist-choirmaster Edward A. Wallace, the parish music program includes five choirs which sing at Sunday services throughout the entire year and at all major Prayer Book holy day services.

Five services on Sunday (one of which is always Choral Morning Prayer), and daily celebrations of the Holy Eucharist, as well as daily Morning and Evening Prayer, are conducted in the beautiful English Gothic building.

The three associates, the Rev C. Frederick Barbee, the Rev William K. Christian III, the Rev Stephen W. Lawler, and seminarian intern Virginia L. Bennett, together with the Rector, share liturgical, teaching, and preaching responsibilities. There are 35 layreaders and chalice bearers, 39 members of the Altar Guild, 48 ushers, and 37 high school acolytes. At least ten guest preachers of national stature each year add to the high level of quality and maintain a wide variety of styles in the Sunday sermons. On any given Sunday, you will find about 1200 worshippers in church. Fr Barbee, also editor of TAD, is the rector's deputy for liturgy and communication.

Under the direction of Marian F. Clifford and Ann D. Laird (children), Fr Lawler (youth and college), and Mrs Bennett (adults), the parish's educational programs are second in importance to worship. Sunday school is held at 9:15 with overflow Sunday school at 11:15. Children through the third grade

have their own chapel service with an abbreviated form of the Prayer Book liturgy and their own choirs and readers, while those fourth grade and above worship with their families in the church with classes following. Adult education is a pillar of congregational life with 20 adult classes held weekly, including a GREAT WEDNESDAYS program which draws about 200



adults on Wednesday evenings for dinner and education. The Canterbury Club provides fellowship and service programs for students and faculty from Washington University and other area universities and colleges. All children's, youth, and adult classes are based on Holy Scripture, our Christian and Episcopal heritage, and Christian living.

The St Michael School, with approximately 180 students in pre-school through grade six, is the only Episcopal day school in the

Diocese of Missouri. Led by Joan Krause, headmistress, it provides a quality Christian education for pupils drawn from throughout St Louis.

The pastoral care and lay ministry programs are the third cornerstone of life at St Michael's. Under the direction of Fr Christian, Susan Nanna, and the Lay Ministry Board, these ministries touch every part of parish life.

Newcomers are contacted immediately after their first visit and assisted in finding their "place" in the church and community. The 60 Plus group offers educational, outreach, and fellowship opportunities for the increasing numbers of very active senior parishioners. The Guild of the Christ Child welcomes new babies into the parish family and assists with preparation for baptisms. Helping Hands provides meals for families faced with the crisis of serious illness or death. The Job Squad offers both spiritual and practical help for those facing unemployment or in the midst of changing careers. Stephen Ministers work with those "in any ways afflicted, or distressed, in mind, body, or estate," while the Bons Amis plan social and outreach activities for the single adults in the congregation.

More than 15 other organizations in the church offer a rich variety of options for the members of the parish, including a parish counseling service, and an office of spiritual direction staffed by lay worker Paris Coffey.

In addition to ministering within the congregation, the parish is active in the St Louis community, especially through the St Michael's Houses program. Begun by the Church Service League, some 57 St Michael's Houses have been provided for homeless families in St Louis. Thirty parishioners are involved in a variety of levels of diocesan boards and committees. The Anglican Institute, though not officially related to the parish, has its offices in St Michael's. This organization, governed by an international board of bishops, priests, and laypersons, conducts a ministry of the written, spoken, and visual word throughout North America.

---

*And TAD readers will want to know that this lively parish church is "home" to the editorial and art department of The Anglican Digest, to which you can write for information on any liturgical, educational, pastoral, or outreach program of this congregation.—Editor*

# The Constitution and the Church

*Federalism was in the air when delegates met in 1789 at Christ Church, Philadelphia, to form a constitution. Church government mirrored national government.*

SINCE WE have celebrated the bicentennial of the United States Constitution, this is an apt time to ask the question, "Is the Constitution a Christian document?"

No and yes. No, because it does not contain references to a deity nor does it favor any religious group. Yes, because, seen across the span of history, by favoring no doctrinal position or ecclesiastical body, it creates a climate within which all religions can exist. Moreover, its checks and balances which severely limit the possibility of control by any one of the three branches of government, and its Bill of Rights, are compatible with post-Reformation Protestant views of society.

The Constitution is the product of 18th century political thought. Consisting of only four pages, it is

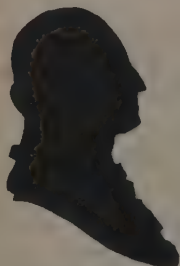
a lean statement about how a government should work. It is amazingly devoid of the baroque political rhetoric of the period. It provides a structure and process to resolve the greater and lesser issues facing a society. And it does not define specific issues, which change dramatically through history, but offers a way to resolve them.

What sort of religious beliefs, then, underlie the Constitution? They are implied rather than expressed directly, and they reflect the intellectual currents of the age. The writers were Puritans, Anglicans, and representatives of the thought of the Enlightenment. As for the latter, they emphasized reason and natural law; God was Providence, the supreme Being who set the universe in motion. The deism of Washington and



Franklin now appears as archaic as the cumbersome scientific and mechanical inventions of that era, but in its daily applications it was an encompassing moral code, requiring both personal piety and right dealings with others.

The writers of the Constitution wanted to avoid the acrimonious religious-political history of Eu-



*George Washington*

rope and early America, a disquieting heritage of religious wars, inquisitions, the burning of heretics and witches, and the leaden hand of a state church.

To do this, the Constitution created what Jefferson called a wall of separation between church and state. The idea is clearly expressed in the Virginia Statute for Religious Freedom, which Jefferson, a rationalist and Unitarian, authored in 1777, and Madison, an empiricist and Anglican, steered through

the Virginia General Assembly in 1786. It said "All men shall be free to profess, and by agreement to maintain their opinion in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

Few religious commentaries were recorded during the constitutional deliberations. Benjamin Franklin, 82 and infirm, made a rare floor speech on June 28, 1787, eloquently calling for prayer to break the convention deadlock. Franklin urged delegates to apply humbly "to the Father of lights to illuminate our understanding." He said, "the longer I live, the more convincing proof I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid?"

Did Episcopalians contribute to writing the Constitution? Their political role was significant, but the extent to which religious views influenced them is less certain. 39 of the 55 delegates were certifiable Anglicans, whose participation in the four-month deliberations covered the spectrum of political possibilities.

But if the Episcopal Church did not influence directly the writing

of the Constitution, the Constitution influenced the form of government that the Episcopal Church adopted. Federalism was in the air when church delegates met at Christ Church, Philadelphia, on July 28, 1789. In taverns, inns and drawing rooms, constitutionalism was alive. Delegates met within walking distance of State House, where the Constitution was written, and the church convention often met in its chambers.

Church government mirrored national government. The convention ended in October 1789, with an independent national church, the Protestant Episcopal Church in the U.S.A., governed by a bicameral legislature, with houses of bishops and deputies. There was strong lay representation; bishops were elected, not appointed by the state. The church adopted its own constitution, canons and Prayer Book. Prayers for the president and congress replaced those for the king's majesty and the high court of parliament.

The architect of these sweeping changes in church government was the rector of Christ Church, Bishop William White, sometimes called the James Madison of the Episcopal Church. An outgoing and confident personality, an able

church politician, well-placed in colonial society, White was an intimate of Washington, Franklin, *The Federalist* writers, and most statesmen of the constitutional era.

Some Christians will regret the lack of specifically religious language in the Constitution. Others will rue the absence of distinctly Anglican presence to its casting.



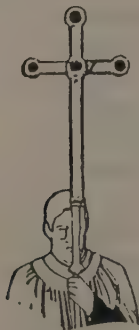
*Thomas Jefferson*

Still, America gained because the Constitution acknowledged the religious diversity of American life by favoring no denomination. Derived from the life experiences of its authors, and borrowing from the political theory of its time, with a clear Christian component, the Constitution created a climate in which all religions might flourish because it espoused none.

— The Rev Frederick Quinn, *The Living Church*

*In a recent TAD, concern was expressed at acolytes' sneakers seen peeking out from under cassocks and albs. What follows is a "guest editorial" by an acolyte's mother with a different point of view.*

## A Few Words About Acolyte Footwear



YES, DRESS SHOES would look better than sneakers "peeking out" from underneath cassocks and albs. However, my son doesn't own a pair of dress shoes at this time. His feet are growing rapidly and it is quite simply a matter of economics. Sneakers cost \$19.00, regular shoes cost upwards of \$50.00. Quite frankly, I cannot justify the replacement of outgrown, barely worn dress shoes three or four times a year just because the sight of sneakers offends someone in the congregation.

Here are my suggestions for those of you who are offended by the sight of an acolyte's sneakered feet:

1. Don't look *down* at the shoes on the crucifer's feet. Rather, look *up* at the cross he is proudly carrying. Be reminded of our Lord Jesus Christ who loved us all enough to die for us on a cross.

2. Close your eyes and offer a prayer of thanksgiving for teenagers who care enough about their church to get out of bed on Sunday morning and serve their Lord and Saviour as acolytes.

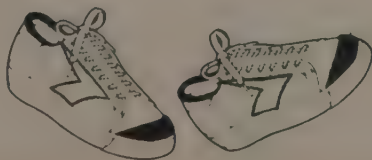
3. Notice the acolyte's face. See how healthy he looks? See how easily he carries the heavy cross? He got that way by drinking gallons of milk, not alcohol. He got that way by swimming two miles a day, playing football, baseball and ice hockey, romping with his dog, and riding his bike everywhere instead of being driven. Notice those roses in his cheeks? The cold north wind puts them there at 6:00 each morning when he delivers his paper route, sometimes stopping to brush snow off an elderly customer's car or shovel them out, not for pay, but just because "that's what friends are for." It's easy to see that this is one kid who gets his fun from life, not drugs.

4. If you're still noticing how bad the sneakers look after you've done the previous three suggestions, then open your Bible and meditate on St John 3:16 and at the same time let your whole being thrill to the glorious music of our organist and choir.

5. Another suggestion would be to look at the rector and really listen to the carefully prepared and well-thought-out sermon he has prepared for you.

Respectfully submitted by the mother of the acolyte wearing bright turquoise-blue high-top basketball sneakers.

—Mrs Sue Helveston, *High Tidings*,  
Church of Our Saviour, Jenkintown, Pennsylvania







## HILLSPEAKING

"DEAR FRIENDS — Please put a directional map to Hillspeak in the Digest sometime. My relatives did not want to spend time finding it, so I did not get there," read a note from a TAD reader in Nebraska.

Hillspeak is easily visited. It is not on local maps, as it once was, because it is not a tourist attraction, which people rightly assumed it was when they saw it sited on a Chamber of Commerce map, but the working place from which EBC selections, TADs and passed along books are sent all over the world. As such, it welcomes those interested in SPEAK's operations anytime during the week (8 a.m. to 4 p.m., Monday through Friday) and at other times by appointment (253-9701 during working hours) if the Resident Manager is, in fact, in residence.

The Big Red Barn at Hillspeak is four miles south of the Eureka Springs Post Office by road, considerably less as the crow flies. The Hillspeak Road, clearly marked with signs that read "Hillspeak" and "St Mark's Chapel," is a winding, uphill, dirt road two miles south of the junction of US 62 and State 23 South. The Hillspeak complex, consisting of two red barns, three houses and some other buildings, is atop Grindstone Mountain, nine-tenths of a mile from the turn off from State 23. The dominant feature is the Big Red Barn which on the approach side rises four stories above the ground. SPEAK's business and distribution offices are in that big renovated barn, as are Operation Pass Along and the Howard Lane Foland Library, and St Mark's Chapel.

A red carpet leads to the front door and warm welcome awaits you inside. If you would like to stay overnight you are welcome, but presently there is only one guest room available and it is offered on a first called, first reserved basis. Just call the Resident Manager at 501-253-9701 to reserve it for a night or two. There is a self-guided tour of the Barn and grounds. Whether you come for a few minutes, a few hours or a day or two — do come.



## By Will and Deed

✍ \$81,725 FROM THE ESTATE of Cecil Johnson, parishioner of St Paul's Church, Hammond, Indiana, to be divided equally among these Episcopal institutions: St Paul's Church, Hammond, Diocese of Northern Indiana, St Francis Boy's Home, Salina, Kansas, St Christopher's Mission, Bluff, Utah, and Seabury Western Theological

Seminary, Evanston, Illinois.

✍ \$13,403 FROM THE ESTATE of Hermine Morten, Los Gatos, California to *The Anglican Digest*.

✍ \$195,000 TO FIFTEEN STUDENTS for doctoral study in the Episcopal Church from the Episcopal Church Foundation.

---

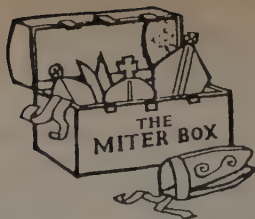
### Church Periodical Club 1888 - 1988

The Rev. Marc Nikkel, a missionary in the Sudan, was held a hostage for seven weeks by the Sudanese People's Liberation Army. He lost everything but the clothes he wore. CPC has provided personal professional books for Marc as he begins a new teaching job in Nairobi.

*You can help – won't you ask us how?*

Church Periodical Club of the Episcopal Church  
815 Second Avenue, New York, NY 10017  
(212) 867-8400, Ext. 424  
(800) 334-7626 (outside New York State)

100 Years of the Ministry of the Printed Word



✠ THE RT REV HOWARD S. MEEKS, Bishop of Western Michigan, has submitted his resignation to the Presiding Bishop, citing physical, emotional, and spiritual stress.

✠ THE RT REV FURMAN CHARLES STOUGH, Bishop of Alabama, has resigned to accept an appointment as senior executive for planning for the Episcopal Church.

✠ THE RT REV EDWARD MACBURNEY, former Dean of Trinity Cathedral, Davenport, Iowa, has been enthroned as Bishop of Quincy.

✠ THE RT REV MICHAEL VICKERS, formerly Archdeacon of East Riding, is the new Bishop of Colchester.

✠ THE RT REV FRANK KELLOGG ALLAN is Bishop Coadjutor of Atlanta.

✠ THE RT REV ANTHONY RUSSELL, former Director of the National Agricultural Centre at

Stoneleigh, is new Bishop of Dorchester.


✠ THE RT REV AUGUSTINE HIDEAKI AMAGI is Bishop of Hokkaido, Anglican Church of Japan.


✠ THE RT REV JOHN ELLISON is Bishop of Paraguay.


✠ THE RT REV GEOFF DAVIES, former Director of the Church of the Province of Southern Africa Provincial Department of Mission, is Suffragan Bishop of St John's, Transkei.


✠ THE RT REV PHILIP LE FEUVRE, former rector of St Matthew's, Hayfields, Pietermaritzburg, Diocese of Natal, is the first Bishop of the new Southern African Diocese of St Mark the Evangelist.


✠ THE RT REV CANON DR ANTHONY JOHN RUSSELL, Canon-Theologian of Coventry Cathedral, is the new Area Bishop of Dorchester in the Diocese of Oxford, Church of England.


 THE RT REV CANON T. HORSTMAN, an Old Catholic priest and Canon of the Anglican Pro-Cathedral in Brussels, is Bishop of the Old Catholic diocese of Haarlem, Netherlands, to succeed Msgr G. Van Kleef.


 THE RT REV SOLIMAN F. GANNO, Bishop of the Second District of Ilocos Norte, has been elected Obispo Maximo of the Philippine Independent Church to succeed Obispo Maximo Abdias de la Cruz.


 THE RT REV HAROLD WILLIAM GODFREY, former Archdeacon of Montevideo, is Assistant Bishop of the Diocese of Argentina and Uruguay.

 THE RT REV WATARU HOYO is Bishop of Chubu, Japan.


 THE RT REV PERCY O'DRISCOLL, former Rector of the St Paul's Cathedral, Ontario, is Suffragan Bishop of Huron, Canada.


 THE RT REV SAMUEL GREENFIELD POYNTZ, Bishop of Cork, Cloyne and Ross, has been appointed the new Bishop of Connor, in the Church of Ireland.

 THE RT REV COLIN DAVIES SHEUMACK, former Dean of Bathurst Cathedral, is Bishop of Gippsland, Australia.

 THE RT REV JOHN MAKOTO TAKEDA, former

Dean of the Central Theological College, Tokyo, Japan, is Bishop of Toyko.

 THE RT REV MICHAEL EDWIN VICKERS, former Archdeacon of East Riding, is Bishop of Colchester in the Diocese of Chelmsford.

 THE RT REV CHRISTOPHER WILLIAMS, former Archdeacon of Keewatin and Incumbent of Yellowknife, is Suffragan Bishop of the Arctic.

### **An Acolytes' Manual**

A Training Manual

Ask for either Rite I or II

Cost \$1.00 plus 50¢ Postage

Church of Our Saviour

1068 N. Highland Ave.

Atlanta, GA 30306

## **WIPPELL'S**

**Clergy and  
Choir Outfitting**

**Stained Glass**

**Woodwork and  
Metalcraft**

**Embroideries  
and Hangings**

Dept. AD

**J. WIPPELL and COMPANY LTD.**

59 Willet St., PO Box 1696, Bloomfield, NJ 07003

Phone: (201) 743-1202 & 1207



## ADVANCE ANNOUNCEMENT OF BOOK ON LAMBETH CONFERENCE

Special opportunity for readers of *The Anglican Digest*

### **CHURCH AT THE CROSSROADS** by MICHAEL MARSHALL

To be published September 1, 1988 by Collins Publishers in the UK and marketed through Harper & Row in the US.

This illustrated eyewitness account of the '88 Lambeth Conference will provide an analytical and critical overview of the history, life and traditions of the worldwide Anglican communion.

Bishop Marshall's important and timely book will also include a bibliography and questions suitable for parish study groups.

**SPECIAL PRICE OFFER TO READERS OF *THE ANGLICAN DIGEST***  
Prepaid orders received by August 15, 1988 will receive hardcover issue of *CHURCH AT THE CROSSROADS* for just \$11.95 ppd. (Regularly \$14.95)

**MAIL ORDER FORM BELOW WITH YOUR CHECK  
TO RESERVE YOUR COPY NOW**

*The Anglican Digest*, Hillspeak, Eureka Springs, AR 72632-9705

Please send me \_\_\_\_ copies of *CHURCH AT THE CROSSROADS* by Michael Marshall at \$11.95 each. Check enclosed for \$\_\_\_\_.

*Outside U.S. please include additional \$2 postage.*

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_\_\_

# WE RECOMMEND



§ WRITING TRINITY Episcopal School for Ministry for their faculty report on "inclusive language" liturgies which threaten the Biblical, theological, and historical tradition of the Church. 311 Eleventh St, Ambbridge, PA 15003. And tuck in \$2 for costs.

§ A RULE OF LIFE, a discipline of Christian ideals for individuals, available from The Anglican Fellowship of Prayer, POB M, Winter Park, FL 32790.

§ EPISCOPALIANS: FOLLOWING THE WAY OF JESUS, a sermon series by the Rev Dennis R. Maynard, rector, Christ Church, Greenville, SC. This is a very helpful guide to inquirers' class instruction, as well. \$2 from Episcopal Bookstore, 10 N Church St, Greenville, SC 29601.

§ A COLORING BOOK OF THE LIFE OF CHRIST based on the windows of Chartres Cathedral by the Rev John Stephen Hines. \$10 includes shipping and handling (NC residents +5% tax) from the Church of the Good Shepherd, POB 227, Cashiers, NC 28717-0227. The back cover of this issue of TAD is from this work.

§ TASTEFUL ADVERTISING COPY from the Diocese of Connecticut based on the theme, "Come Back to Church." \$15 for set of three different ad slicks. Communications Office, 1335 Asylum Avenue, Hartford, CT 06105-2295.

§ YOUR SUPPORT for the rebuilding of St Francis Theological College, Wusuasa, Zaria, Northern Nigeria, after Muslims burned every Christian church, many Christian homes, and St Francis (Anglican) College. Please direct contributions through St Francis Rebuilding Fund, Diocese of Missouri, 1210 Locust, St Louis, MO 63103.

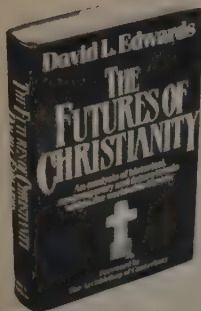
§ LIVING THROUGH DIVORCE: Christians Face Special Problems, a tract by Joy Gribbon Evans, available from Forward Movement, 412 Sycamore, Cincinnati, OH 45202.

"WELL WRITTEN. FAST READING, THOUGHT  
PROVOKING"—"YOU WON'T WANT TO MISS (IT)."

—The Presiding Bishop  
of the Episcopal Church

## THE FUTURES OF CHRISTIANITY

David L. Edwards



Christianity has been marked by great diversity, yet Edwards asserts that this diversity need not mean confusion. He assesses the contemporary trends which seem most significant as the year 2000 approaches, offering grounds for hope and growth. Despite some disquieting signs, Edwards shows the Church of Christ is vibrant today.

ISBN: 0-8192-1421-3

Cloth \$29.95

### ONE TO WATCH, ONE TO PRAY A Devotional Introduction to the Gospels

*Minka Shura Sprague*

Sketches the shape of the gospels, their similarities and their differences, their history and their relatedness. For any adult who wishes a fresh perspective on the gospels and the evangelists who wrote them

Paper (0-8192-1452-3)—\$6.95

### CHRISTIANITY AND WAR IN A NUCLEAR AGE

*Richard Harries*

Sets the nuclear dilemma within the larger context of the Christian approach to war

Paper (0-8192-1463-9)—\$8.95

### THE TRIAL OF FAITH:

Theology and the Church Today

*Peter Eaton, editor*

(Foreword by the Archbishop of Canterbury; Afterword by the Presiding Bishop of the Episcopal Church. Dedicated to the late William F. Stringfellow.)

A description of current debates in theology, on authority, jurisdiction, communion, and the proper role of Church in society.

Paper (0-8192-1467-1)—\$19.95

### THE EDGE OF GLORY:

Prayers in the Celtic Tradition

*David Adam*

Modern prayers on ancient patterns, for individual and group use

Paper (0-8192-1418-3)—\$6.95



**MOREHOUSE-BARLOW**

78 DANDURY ROAD, WILTON, CT 06897 203 762-0721

Send For Our Free Book Catalog

---

---

## ✠ Deaths ✠

---

---

✠ THE RT REV RUSSEL FEATHERSTONE BROWN, 88, VIII Bishop of Quebec, and, after his retirement, Assistant Bishop of Montreal, under whose episcopate the world-wide mission of the Church was emphasized.

✠ THE REV WOOD B. CARPER, JR., 79, rector of the Church of the Holy Spirit, Lake Forest, Illinois from 1946-1956 and then Chair of Pastoral Theology at the General Theological Seminary.

✠ THE REV MORRIS ANDREW HULSIZER, 64, and his wife, Elizabeth, in an automobile accident. Fr Hulsizer was vicar of the Church of the Holy Spirit, Tuckerton, New Jersey.

✠ FORMER MICHIGAN GOVERNOR G. Mennen, "Soapy" Williams, 76, who was re-elected only days before his death as senior warden of the Cathedral Church of St Paul, Detroit.

✠ EVELYN GRAYSON BUCHANAN, 88, distinguished daughter of the Diocese of Pittsburgh, deaconess, superintendent of Christian education, and founder of new churches, and remembered as "theologian, music lover, and Pirate fan" by her rector.

### ENGLAND, RELIGIOUS HERITAGE

Cathedrals (9). Castles, Shakespeare, MANSIONS, Cambridge. Triangle from Canterbury to Wales and north to Durham. Plays and London shows, and time to shop. Professionally planned.

#### Walsingham Pilgrimage (extension)

Full pilgrimage devotions with two nights in the Shrine hospice; day in Windsor plus sights.

Scheduled KLM Flights: June 27 - July 11 (or 13).

Brochure: Dr. Paul L. Thompson, 229 S. Ridgewood, Apt 218, Daytona Beach, FL 32014.



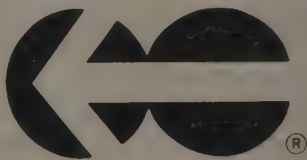
ANNOUNCING

## THE SERVICE AND THRIFT PROGRAM

The only service-oriented and thrift-conscious local, intra-state, interstate, and international relocation program especially designed to meet the unique needs of the relocating Episcopal priest and Episcopal lay professional.

Endorsed by over sixty Episcopal dioceses, as well as Episcopal seminaries, high schools, hospitals, and other Episcopal organizations and institutions, *The Service and Thrift Program* fulfills your special needs whether you're moving across town or across the oceans.

*The Service and Thrift Program* is available only through Mrs. Carla Rabon, National Account Executive in Charge, at **Cord Moving and Storage**, agent for North American Van Lines, phone 314-291-7440 or 1-800-USE CORD. Your questions concerning details are welcome.



**CORD MOVING & STORAGE, Inc.**  
4215 Shoreline Drive • Earth City, MO 63045



# AND IN ALL PLACES



⊗ **ALARMING NEWS:** While U.S. church membership is at its highest since the 1950s [70% belong and 50% attend regularly], the *Episcopal Church Annual* reports that *in one year* [1986], our Church lost 234,915 communicants! This brings us to our lowest total membership [2,504,507] since 1950, a loss of one million persons since 1968. At the present rate of decline, Episcopal Church membership in the year 2000 will be 713,344.

⊗ **THE FILM VERSION** of *The Last Temptation of Christ* is not, at this writing, yet in theatres, but it already has Christians seeing red. The film portrays Our Lord seduced by Mary Magdalene. NAME, an organization of motion picture artists which regularly conducts bible studies and prayer groups at Disney Studios, Universal Pictures, and Warner Brothers is considering a job protest against Universal, the producer of the controversial motion picture.

⊗ **"REVERENCE for the Past; Faith in the Present; Hope for the Future"** is the motto of the rapidly-growing Diocese of Florida as it

observes its 150th anniversary. Congratulations!

⊗ **THE CHURCH TIMES** of London celebrates its 125th anniversary this year. (The first issue of 1863 carried two articles about the War Between the States confidently backing the losing side.) Congratulations to *The Church Times* for its long history of service to the Church of England and to the Anglican Communion.

⊗ **MAKES THE HEART GLAD:** The Rt Rev Roger J. White, Diocese of Milwaukee, has publicly encouraged his priests to re-establish the traditional practice of regular visitation in the homes of parishioners to strengthen the pastoral relationship

⊗ **CHRIST CHURCH CAMP**, East Ridge, New Hampshire, (Camp Monomonac) is observing its 65th anniversary this summer. All alumni are invited to the celebration August 14. From the small encampment for choirboys begun in 1923, the multi-faceted program today serves over 400 children and youth annually. Information: Todd Goodwin, 569 Main St, Fitchburg, MA 01420.

✠ CHRISTMAS NIGHT was not the happiest of occasions for the Rev Donald L. Irish, Episcopal missionary in the Dominican Republic. Returning from a service with two acolytes in his car, he noticed, too late, an unmarked barricade placed by vandals in the highway. Grateful that the occupants of the car were not seriously injured, Fr Irish nevertheless now is severely hampered in his work among six far-flung mission stations. Any assistance would be welcome. Write Iglesia Episcopal Dominicana, Apartado 764, Santo Domingo, Republic Dominicana.

✠ "THANK GOD I'm a Protestant atheist!" was the remark of a religious affairs correspondent of a British daily newspaper after a public lecture delivered in Cambridge recently by a Vatican Cardinal.

✠ OPERATION PHOENIX is the new development program of

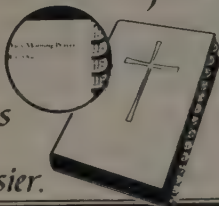
St Clare's Convent, Old Post Road, POB 342, Mt Sinai, NY 11766. Women aspiring to a life of work and prayer with emphasis on silence and enclosure are invited to come this summer for an introduction to this form of the Religious Life.

✠ THE RELIANCE, a working fishing vessel, sailed from Newport Harbor, Rhode Island, to fish the waters near Nantucket Sound but never returned. Aboard the vessel were five crewmen. The Confirmation Class of St Paul's Church, North Kingston, participated in the drive for the Reliance Family Fund through the (Episcopal) Seamen's Church Institute, the Rev Dwight C. Hambly, superintendent.

✠ ACTRESS JAYNE MEADOWS will host a documentary on the United Thank Offering, to be produced by the Episcopal Radio-TV Foundation. Miss Meadows and her sister Audrey (*The Honey-*

## An EASY to find INDEX GUIDE

Find  
References  
Faster  
and Easier.



CONTAINS 27 INDEXES  
FOR THE BOOK OF  
COMMON PRAYER: The  
Offices, Daily Devotions,  
The Collects, Holy Eucharist,  
Most Pastoral Offices, Every  
25th Psalm, Prayers, The  
Lectons and more.  
Bible index available - \$3.49

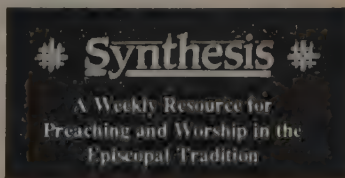
for The BOOK of  
COMMON  
PRAYER

\$2.95 W/ res  
add 5%

INDEX GUIDE Co.  
P.O. Box 744  
Madison, WI 53701

# Rendezvous.

Where can you meet  
Jesus of Nazareth  
Peter Abelard  
St. Matthew  
Teresa of Avila  
William Temple  
Charles Wesley  
Virginia Satir  
Jeremy Taylor  
Flannery O'Connor  
Martin Buber  
St. Luke  
Frederick Buechner  
Julian of Norwich  
St. John  
J.S. Bach  
Anne Tyler  
Vaughn Williams  
St. Mark  
M. Scott Peck  
and  
Paul the Apostle?



Post Office Box 11428 • Chattanooga, Tennessee  
1-800-356-9391 • 615-265-7673 in Tennessee



mooners) were born in China during their father's extensive service there as a missionary of the Episcopal Church.

✠ THE ORGANIST who filled in at the Anglican Church in Lucerne, Switzerland, as reported in a previous TAD, was Melody Hastings, the organist at the Church of Our Saviour, Milford, New Hampshire.

✠ HAPPY 100th BIRTHDAY to Gladys Williams, St Luke's Church, Auburn, California, and to Sallie V. Morfit, Church of St Michael and St George, Clayton, Missouri.

✠ DOSSAL: YOURS FOR THE ASKING from the Church of the Holy Cross, POB 695, West Memphis, Arkansas 72301. The dossal measures 8x8' and is of blue-gray brocade.

✠ MISSION OPPORTUNITIES FOR EPISCOPALIANS is a group chartered to promote foreign mission awareness among Episcopalians primarily through short-term missionary experiences. The group has served with Mother Teresa's Missionaries of Charity

and other agencies. Information: The Rev David James, St Paul's Church, 414 E Broad, Westfield, New Jersey 07090.

✠ DAUGHTERS OF THE KING, A national organization of the Episcopal Church dedicated since 1885 to bringing women and girls into a personal relationship with Jesus Christ in the fellowship of His Church now has 400 chapters, including one just formed at Trinity School for Ministry.

✠ MAKES THE HEART SAD: "Yet again we have had a diocesan convention with no act of confession and absolution either at the Eucharist or at the Daily Office," reports a Southern priest. (The observation was made that, whatever else may be believed in that diocese, they certainly have faith in "the Immaculate Convention.")

### THE MISSION BOOKSTORE NASHOTAH HOUSE SEMINARY



NASHOTAH, WI. 53058  
414 - 646 - 3371, ext. 62

Church and clergy  
discounts available

Mastercard & Visa accepted

A 60 year old ministry to Shut-Ins

### Home Prayers

Weekly Meditations Based on Scripture  
Available individually or in packets of ten

For free samples

PO Box 108

Milford, New Hampshire 03055

### JESUS PRAYER ROSARY (Jesus Beads)

One hundred Beads with Beautiful Icon Crucifix. Handmade Eastern Orthodox Prayer Rope. \$6.95 (U.S.) postpaid. Send all orders with payment to: Holy Rosary Apostolate, 27 John Street North, P.O. Box 263 (Dept. TAD), Zurich, Ontario, Canada NOM 2T0.

# The Anglican Bookstore

## Important Books and Video Tapes at Significant Savings

---

The Anglican Bookstore offers a selection of important books and video tapes for spiritual growth, devotion, and professional development. Operating on a not-for-profit basis, the bookstore offers books at discounts of 20% or more. Any proceeds remaining from the sale of books help support the ministry of *The Anglican Digest*.

### Special Selections of Significant Books

Each book has been personally reviewed by Bishop Michael Marshall, Episcopal Director of the Episcopal Book Club and *The Anglican Digest*.

These are important books which the publishers have authorized us to offer at special prices. We believe each represents a worthwhile addition to a Christian library.

Members of the Episcopal Book Club enjoy a **further discount of 10%** on all purchases from the Anglican Bookstore. So:

### Join the Episcopal Book Club

The Episcopal Book Club and The Anglican Bookstore are related ministries of SPEAK.

By joining the Episcopal Book Club, you are entitled to special benefits.

- *You receive four books each year at a 50% savings, specially selected by Bishop Marshall for Episcopal Book Club members*
- *You receive an additional 10% discount on the already reduced prices of books which you order through The Anglican Bookstore*
- *You receive special videotape and book reviews from Bishop Marshall*

### How to Join . . .

To become a member of the Episcopal Book Club, simply check the "New Member" box on the enclosed order form and enclose a check or money order for \$30 (\$35 outside the U.S.) payable to the Episcopal Book Club. We will send your membership packet including a membership number and information.

---

# Biography

---

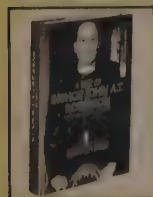


## **TUTU: Voice of the Voiceless**

—Shirley du Boulay (Cloth 304pp)

A major new biography of the controversial Archbishop of Cape Town.

**Item #: E29 Publisher's Price: \$19.95 Our Price: \$14.25**



## **A Life of Bishop John A.T. Robinson: Scholar, Pastor, Prophet** — Eric James

The official full-scale biography of the author of *Honest to God*. A classic study in the nature of Anglican witness.

**Item #: E30 Publisher's Price: \$21.95 Our Price: \$15.55**

---

# Church History, Prayer, and Spirituality

---



## **The Law of Love: English Spirituality in the Age of Wyclif** — Edited by David Lyle Jeffrey (Paper 432 pp)

A rich presentation of English spiritual writings from 14th Century to Reformation: Richard Rolle, Walter Hilton, Julian of Norwich, Margery Kempe, John Wyclif

**Item #: E33 Publisher's Price: \$16.95 Our Price: \$13.75**

## **Prayer: A New Encounter** — Martin Thornton (Cloth 186pp)

An Anglican classic on the shape of a balanced life of prayer.

**Item #: C6**

**Publisher's Price: \$8.95**

**Our Price: \$7.10**

## **The Episcopal Church in Crisis** — John Booty (Paper 210pp)

A searching examination of the issues which have faced the Episcopal Church since the '50s

**Item #: C8**

**Publisher's Price: \$7.95**

**Our Price: \$6.45**

**THE ANGLICAN BOOKSTORE**

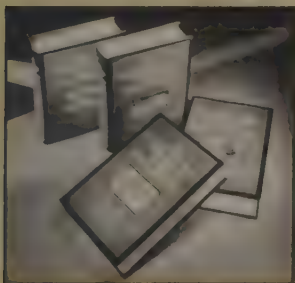


# Bible

## The International Standard Bible Encyclopedia

Geoffrey W. Bromiley, General Editor

Comprehensive, accurate, up-to-date the International Standard Bible Encyclopedia is a convenient easy-to-use reference work for the Bible student and scholar alike.



- Volume I: A-D, 1032 pp
- Volume II: E-J, 1200 pp
- Volume III: K-P, 1080 pp
- Volume IV: Q-Z, 1240 pp

**Item #: E31**

**Publisher's Special Introductory Price:**  
\$149.95 through May 31, 1988  
\$159.95 thereafter

**Our Special Bargain Price: \$89.95**

**Theological Dictionary of the New Testament** – Kittel/G.W. Bromiley  
One of the finest New Testament dictionaries abridged in one volume and examining 2,300 theologically significant words. (Cloth 356pp)

**Item #: E7**      **Publisher's Price: \$49.95**      **Our Price: \$39.93**

**The Shaw Pocket Bible Handbook** (Cloth 400pp)  
A small, easy-to-read guidebook to the world of the Bible.

**Item #: H5**      **Publisher's Price: \$9.95**      **Our Price: \$7.95**

**Eerdmans Handbook to the Bible** – Edited by Alexander (Cloth 680pp)  
A full-color guide to all the books of the Bible, articles by experts. Pictures, maps and charts.

**Item #: E2**      **Publisher's Price: \$29.95**      **Our Price: \$23.95**

**The Book of Job: New International Commentary on the Old Testament**  
– John E. Hartley (Cloth 576pp)

An up-to-date evangelical commentary based on thorough scholarship. An outstanding commentary on a difficult book.

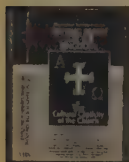
**Item #: E34**      **Publisher's Price: \$26.95**      **Our Price: \$21.25**

**IMPORTANT BOOKS AT SIGNIFICANT SAVINGS**



# Special Feature

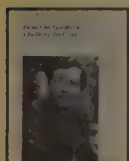
The Anglican Institute offers a new catalogue of video tapes (VHS) by the Episcopal Director of the Institute, Bishop Michael Marshall, at special prices for readers of *The Anglican Digest*.



## Getting Ready for the Kingdom: The Cultural Captivity of the Church

Edited, produced and presented by Bishop Marshall, this 2 hour teaching video tape has an introduction, five segments and an epilogue. It features Bishop Hathaway, Dean John Rodgers and extracts from William Buckley's show *Firing Line* featuring Bishop Spong, Bishop Wantland and Dr William Oddie. An epoch-making challenge to all the Christian churches specially produced for the year of Lambeth and the General Convention. Every parish library in the Anglican Communion should have a copy.

**Item #: VR2** Publisher's Price:\$29.95 **Our Price: \$23.95**



## How on Earth Do I Believe in God?

Produced and presented by Bishop Michael Marshall, this video tape has an introduction and three twenty-minute teaching segments. Ideal for an introduction to confirmation course for adults.

**Item #: VR4** Publisher's Price:\$19.95 **Our Price: \$15.95**



## Seeing is Believing — An Easter Journey in Faith

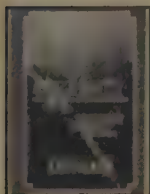
An educational video tape with a prologue and three segments on spirituality and Anglican theology.

**Item #: VR1** Publisher's Price:\$19.95 **Our Price: \$15.95**

**THE ANGLICAN BOOKSTORE**

# Special Author Promotion

Dr John Guest, Rector of St Stephen's Church in Sewickley, Pennsylvania, is a well known evangelist, speaker and writer in the Episcopal Church. The Anglican Bookstore features three of his books.



## **In Search of Certainty**

—Foreword by J. I. Packer

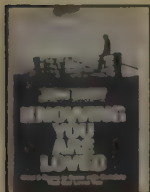
(Cloth 163pp)

Answers to doubt when values are eroding and unbelief is fashionable.

**Item #: CT1**

**Publisher's Price:\$9.95**

**Our Price: \$8.50**



## **Knowing You Are Loved**

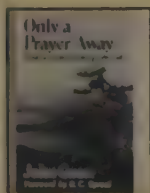
(Cloth 123pp)

What it means to know with certainty that God loves you.

**Item #: CT2**

**Publisher's Price:\$10.95**

**Our Price: \$9.25**



## **Only A Prayer Away**

(Paper 151pp)

Finding deeper intimacy with God.

**Item #: CT3**

**Publisher's Price:\$6.95**

**Our Price: \$6.25**

**IMPORTANT BOOKS AT SIGNIFICANT SAVINGS**

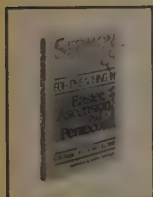
# Sermons and Sermon Guides



**Nothing Cheap And Much That Is Cheerful**  
– The Rev John Andrew (Cloth 189 pp)  
Sermons and special addresses from the pulpit of St Thomas Fifth Avenue, New York by its well known Rector. (EBC Selection 1988)

**Item #: E35**

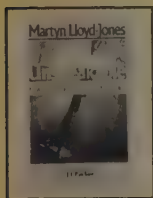
**Publisher's Price: \$16.95   Our Price: \$13.75**



**Sermon Guides for Preaching in Easter, Ascension, and Pentecost**  
– Edited by C W Burger, B A Muller: D J Smit  
(Paper 256 pp)

**Item #: E36**

**Publisher's Price: \$12.95   Our Price: \$10.75**

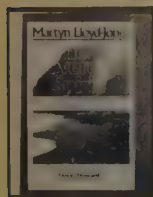


**Joy Unspeakable: Power and Renewal in the Holy Spirit**

– Martyn Lloyd-Jones (Paper 280 pp)  
A classic examination of the work of the Holy Spirit in the world today by this great expository preacher.

**Item #: H7**

**Publisher's Price: \$7.95   Our Price: \$6.95**



**The Sovereign Spirit: Discerning His Gifts**

– Martyn Lloyd-Jones  
(Paper 160 pp)  
How does the church today experience the manifestation of the gifts of the Spirit?

**Item #: H13**

**Publisher's Price: \$7.95   Our Price: \$6.95**

**THE ANGLICAN BOOKSTORE**

# Order Form

PLEASE SEND ME THE FOLLOWING BOOKS POSTPAID IN THE  
QUANTITIES INDICATED.

How Many	Title and Item Number	Total Price
_____	Tutu: Voice of the Voiceless # E29 @ \$14.25	\$_____
_____	A Life of Bishop John A T Robinson # E30 @ \$15.55	\$_____
_____	The Law of Love # E33 @ \$13.75	\$_____
_____	Prayer: A New Encounter # C6 @ \$7.10	\$_____
_____	The Episcopal Church in Crisis # C8 @ \$6.45	\$_____
_____	International Standard Bible Encyclopedia # E31 @ \$89.95	\$_____
_____	Theological Dictionary of the New Testament # E7 @ \$39.93	\$_____
_____	Shaw Pocket Bible Handbook # H5 @ \$7.95	\$_____
_____	Eerdmans Handbook to the Bible # E2 @ \$23.95	\$_____
_____	The Book of Job # E34 @ \$21.25	\$_____
_____	Getting Ready for the Kingdom # VR2 @ \$23.95	\$_____
_____	How on Earth Do I Believe in God # VR4 @ \$15.95	\$_____
_____	Seeing is Believing # VR1 @ \$15.95	\$_____
_____	In Search of Certainty # CT1 @ \$8.50	\$_____
_____	Knowing You Are Loved # CT2 @ \$9.25	\$_____
_____	Only A Prayer Away # CT3 @ \$6.25	\$_____
_____	Nothing Cheap and Much That Is Cheerful # E35 @ \$13.75	\$_____
_____	Sermon Guides # E36 @ \$10.75	\$_____
_____	Joy Unspeakable # H7 @ \$6.95	\$_____
_____	The Sovereign Spirit # H13 @ \$6.95	\$_____

SUBTOTAL \$\_\_\_\_\_

EBC MEMBERS PLEASE ENTER MEMBERSHIP NUMBER E\_\_\_\_\_

EBC MEMBERS ENTER 10% OF SUBTOTAL ABOVE AND SUBTRACT \$\_\_\_\_\_

(ARKANSAS RESIDENTS ADD STATE SALES TAX) \$\_\_\_\_\_

TOTAL AMOUNT ENCLOSED \$\_\_\_\_\_

(PAYABLE TO ANGLICAN BOOKSTORE)

# ORDERED BY

---

ACCOUNT NUMBER  
(FROM YOUR MAILING LABEL ON TAD)

---

---

NAME

---

ADDRESS

---

CITY/STATE/POSTAL CODE

PLEASE SEND THE ENTIRE PAGE WITH REMITTANCE TO:

THE ANGLICAN BOOKSTORE  
HILLSPEAK  
EUREKA SPRINGS,  
ARKANSAS, 72632-9705

To order gifts, please enclose a separate sheet with the names and addresses of the persons to whom books are to be sent and a list of book titles and item numbers for each gift. If you wish to have the mailing label indicate the name of the giver, please tell us how the name should appear.

- ☐ Check here if you want another book order form.
- ☐ Check here if you are enclosing remittance for EBC membership. (\$30 in the US; \$35 outside the US in US funds)

If you do not presently receive THE ANGLICAN DIGEST,  
please see page 63.



# THE LIVING CHURCH

Discover the only independent, weekly magazine that will keep you connected to the national Episcopal community.

## Count on us for:

1. Timely news and information.
2. Reflective features and commentaries.
3. Stimulating book and music reviews.
4. Extensive General Convention coverage.

---

## 30 Day Introductory Offer

### Count me in.

- ☐ I've enclosed \$29.95 for a year's subscription, plus four free issues.
- ☐ Send me four free issues. Then bill me for a subsequent one year's subscription. If I'm unhappy, I'll simply write "cancel" on the bill.

Name: \_\_\_\_\_  
(please print)

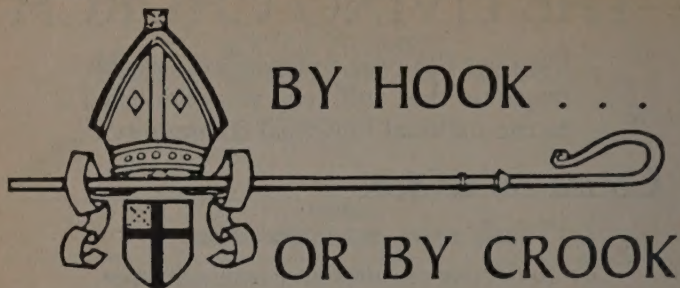
Address: \_\_\_\_\_

City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_

Return to: The Living Church

816 E. Juneau Ave., Milwaukee, WI 53202

AD88



“THE WORLD IS OUR PARISH, our purpose is God.” Nothing less than such a worldwide vision must issue from all our ecclesiastical deliberations in 1988 - not least General Convention for the Episcopal Church and for the five hundred bishops at the worldwide Anglican Communion when they meet for Lambeth in July and August this year.

It is very important that the Church of England and the Episcopal Church in the U.S.A. particularly should see their small churches as set within the wider context of the Anglican Communion with its 70 million members in 164 countries and spread throughout every continent. In the worldwide communion there are three thousand new Anglicans daily! I wonder if you knew that? The Episcopal Church is a part of that wider fellowship “in communion”, as we say, with the Archbishop of Canterbury.

Sadly, both the Church of England and the Episcopal Church have shrunk in size (and in influence—it has to be said) over the past twenty years. That is the bad news. The good news is that God is renewing and refreshing His people throughout all the churches as we draw to the close of the twentieth century. In my many travels, it is my privilege to see signs of growth - numerically and spiritually. I often see a return to living faith, to Bible study, to prayer, and to mission and ministry.

In July and August I shall be attending both General Convention, as a Collegial Member of the House of Bishops, and also the Lambeth Conference. I am writing and publishing a special book on the Lambeth Conference entitled - *Church at the Crossroads*. It will be published by special arrangements with the publishers just over three weeks after the conference finishes - September 1. (That is going to be quite a scramble!) It is an illustrated, eye-witness account of the conference and an analytical and critical overview of the history, life and tradition of the worldwide Anglican Communion.

These are important days for our Church. Inform your prayers with lively study. The book provides questions and reflections for parish study groups and will, we hope, provide a basic study-text for all who want to know more about the Episcopal Church and the part it plays in the worldwide fellowship of the Anglican Communion.



The Anglican Digest  
HILLSPEAK  
Eureka Springs, AR 72632-9705



Please keep/add me on your mailing list. Enclosed is my tax deductible contribution of \$ \_\_\_\_\_. (We would appreciate a contribution of \$10 a year)

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY, STATE/PROVINCE, COUNTRY, POSTAL CODE \_\_\_\_\_

\_\_\_\_ Check here if you are enclosing names of others you wish to receive The Anglican Digest. Please Allow Six to Eight Weeks For Changes of Address and Additions to be Effected.



# The Anglican Digest

Hillspeak • Eureka Springs, Arkansas 72632-9705

Non-Profit Org.

U.S. Postage

PAID

Eureka Springs, AR

Permit No. 42

FWD & RET POSTAGE GUARANTEED - ACR

X0005085

GRADUATE THEOLOGICAL UNION LIBRARY

PERIODICALS ROOM

2400 RIDGE RD

BERKELEY CA 94709